

Christmas Greetings



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THE COVER

is a greeting from the Saints in Great Britain to the Saints in more than thirty countries in the world where the MILLENNIAL STAR is sent. We sincerely hope the spirit of Christmas will be abundant in the hearts of the Saints, and we extend a warm greeting for a merry Christmas and Happy New Year.

MILLENNIAL STAR STAFF

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MAN OF GALILEE

Here is a man who was born in an obscure village, child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He had nothing to do with this world except the naked power of His divine manhood.

While still a young man, the tide of popular opinion turned against Him. He was turned over to His enemies. He was nailed upon the cross between two thieves. While He was dying His executioners gambled for His coat, the only piece of property He had. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen centuries have come and gone and today He is the centre of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has this one solitary life.

J. A. Francis

EDITORIAL

December 23rd and 25th are dates linked in the minds of all Latter-day Saints. The latter is celebrated as the birth date of the Saviour; the former is the birth date of one of the great prophets of Jesus Christ. His name is Joseph Smith.

Christmas time, when its religious significance is uppermost in mind, is a time of rejoicing on account of the inestimable blessings that came to the human family by the earthly life and death of the Saviour and the restoring work of Joseph Smith. During His mortal life, among the many things He did, Jesus revealed to men a perfect plan of living that, if followed, would secure an abundant life on earth and an endless, progressive, happy life in the Kingdom of God. As a means to this end, by His death and resurrection, Jesus broke the bonds of death and opened up a way for man to be forgiven of and saved from his sins.

All the world knows that the religion of Jesus as He and His apostles taught and practised it, did not continue undefiled on down through the centuries. Many men came to profess the name of the Redeemer but failed to live it in its purity and simplicity. Professed advocates misinterpreted some of His precious doctrines and changed sacred ordinances. Thus churches became man-made institutions. In spite of the tremendous good these churches have done, they are not the fulness of the Gospel of Jesus Christ. The Gospel, to be of full force and efficacy, needed to be restored from Heaven to men on the earth. Even as Jesus Christ, the Only Begotten, had been called of the Father to come to earth and reveal the Gospel and die for man, so the great Prophet of the last days, Joseph Smith, was divinely called to help in the work of the restoration of the Gospel.

We therefore have the greatest reasons known to history for celebrating the memorable December dates named above. Without the sacrificial and redeeming work of the Son man could have no hope of the future—his mortal death would be endless; except for the instrumentality of the prophet of the restoration, the Kingdom of Heaven would yet be out of reach for mankind. The contemplation of these truths must lift our hearts in gratitude to God and bring forth in our life actions worthily expressive of this gratitude.

Surely the Christmas-tide is a fitting time for solemn thought and serious contemplation. Let the time-honoured Christmas tree shed forth its light. Fail not to ponder its impressive symbolism. Our Lord, speaking of Himself, said:

I am the resurrection and the **life**.
I am the **light** of the world.
Greater **love** hath no man than this, that a
man lay down his life for his friends.

Note three outstanding attributes of the Saviour, each divine as He is divine: **life, light, love**.

For the Christmas tree an evergreen is chosen; this typifies **life**.

The candles or electric bulbs are manifestations of **light**.

The gifts around the tree are expressive of **love**.

This means that love and its fruits should characterise this season of the year. Hence the Christmas period is pre-eminently the time for showing forth goodwill to all men in ways that leave no doubt of their meaning. We acceptably prove our gratitude to God by making His children the recipients of love. Hence Christmas has come to be the greatest gift-time of the year. It is therefore the time when goodwill is the most abundant, when prayers of gratitude should be most abundant, when joy is the most abundant. For it is the time of year when the redeeming work of our Lord is uppermost in the minds of men. Latter-day Saints also link this period to one of the greatest servants of the Lord, Joseph Smith. As we see Christmas trees this season, let us think of the life, light, and love of the Gospel of Jesus Christ.

To the members of the Church in the mission, to our numerous friends, and to all others, we extend cordial greetings with prayerful hope that this Christmas shall be the happiest of all thus far experienced.

Elder Willis H. Brimhall

CHRISTMAS EVE ON THE DESERT

Tonight, not one alone am I but three—

The Lad I was, the Man I am, and he
Who looks adown the coming future years
And wonders at my sloth. His hopes and fears
Should goad me to the manly game
Of adding to the honour of my name.
I'm fate to him—that chap that's I, grown old,
No matter how much stocks and lands and gold
I save for him, he can't buy back a single day
On which I built a pattern for his way.

I, in turn, am product of that Boy

Who rarely thought of After Selves. His joy
Was in the present. He might have saved me woe
Had he but thought. The ways that I must go
Are his. He marked them all for me
And I must follow—and so must he—
My future self—Unless I save him !

Save ?—Somehow that word,
Deep down, a precious thought has stirred !
Saviour ?—Yes, I'm saviour to that "Me,"
That thoughtful After Person whom I see !—
The thought is staggering . I sit and gaze
At my two Other Selves, joint keepers of my days !

Harrison R. Merrill spent many hours in the desert, on the mountains, in the valleys studying living things, the plants and animals. For many years he taught botany at Brigham Young University. Dr. Merrill, a noble and God-fearing man who saw many beautiful things through the eyes of a poet, tells us of CHRISTMAS EVE ON THE DESERT. Associate Ed.



Master of Christmas, You dared to bleed and die
That others might find life. How much more I
Should willingly give up my present days
To lofty deeds; seek out the ways
To build a splendid life. I should not fail
To set my feet upon the star bound trail
For him—that After Self. You said that he
Who'd lose his life should find it, and I know
You found a larger life, still live and grow.
Your doctrine was, so I've been told, serve man.
I wonder if I'm doing all I can
To Serve? Will serving help that Older Me
To be the man he'd fondly like to be?

Last night I passed a shack
Where hunger lurked. I must go back
And take a lamb. Is that the message of the Star
Whose rays, please God, can shine this far?

Tonight, not one alone am I, but three—
The Lad I was, the Man I am, and he
Who is my Future Self—nay, more,
I am his saviour—that makes me four!

Master of Christmas, that Star of Thine shines clear—
Bless Thou the four of me—out here!

Harrison R. Merrill

From his memorial volume
"Dusk on the Desert."

THE MEANING OF SALVATION

Elder Earl A. McKenna

What is salvation? What does it mean to you? How are you to attain salvation?

Joseph Smith defines salvation as "nothing more nor less than to triumph over all our enemies and put them under our feet. And when we have power to put all enemies under our feet in this world and a knowledge to triumph over all evil spirits in the world to come, then we are saved. As in the case of Jesus, who was to reign until He had put all enemies under His feet, and the last enemy was death." *Documentary History of the Church*, pp. 387-388.

Every living being is desirous of progression, in some way or another. With some the desire is small, with others the desire is great. And by progressing, whatever degree it may be, we are gaining salvation. We are putting our enemies under our feet.

These enemies which we will deal with in this article are: (1) evil, (2) sin, (3) ourselves, and (4) death.

Evil may be defined as those forces and decisions which are destructive to the progress and spiritual development of the individual. Satan, because of his benighted condition, which is the result of his rebellion against God in the pre-existence, is very desirous to make others as miserable as himself. Therefore, he is using every possible means to deceive mankind, and bring them to destruction, thereby forfeiting exaltation.

Satan, with his host of angels, is at work in the world. The evidence of their handiwork is all around us. We only have to read a newspaper in the morning, hear a news broadcast in the evening to realise that all around us there is evil; that there are powers which are trying to drag us down into the depths of hell and destruction. They are trying to have us go contrary to the commandments of our Heavenly Father.

But with all of the works of the adversary we need not think that God has left us to grope in darkness. Our Father in Heaven has given us a way that we might discern between right and wrong. He has given us the Spirit of Christ, our conscience, "For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night. For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for everything which inviteth to do good and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God." *Moroni 7:15-16*.

With this we come to our second enemy, Sin. Sin is the commission of evil, or the transgression of a law of God.

God is not going to force us to keep His commandments. As He told Adam and Eve, in the garden of Eden, after He had given them commandments, "thou mayest choose for thyself . . ." *Moses 3:17*. We have two ways open before us. We have the Gospel of Christ, which if we live, will bring us salvation and exaltation, or the ways of Satan which will eventually bring us sorrow and unhappiness. But as the poet William C. Clegg expressed:

Know this that every man is free
To choose his life and what he'll be,
For this eternal truth is given,
That God will force no man to heaven.

He'll call, persuade, direct aright,
Bless with wisdom, love and light,
In nameless ways be good and kind,
But never force the human mind.

So each of us is free to decide, whether he will serve the Lord or serve the devil.

God doesn't want blind obedience to His commandments. After Adam and Eve were cast out of the garden of Eden God revealed to them the gospel. He gave to them commandments that they should offer sacrifices to the Lord. "And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him; I know not, save the Lord commanded me." Moses 5:6.

Adam was not offering blind obedience, but faithful obedience. He knew that God would not give him anything that would not be for his welfare and advancement. This is the type of obedience the Lord wants us to render.

We should keep one thing in mind, that man cannot serve two masters. It is up to us to choose this day which we will serve. Will it be God or Satan? We should also remember that whichever one we choose to serve, "We will receive our wages from that master." If we choose to serve God, our wages will be everlasting life, and if Satan, they will be damnation.

It isn't as though we are the only ones that will ever commit any sin, for the scriptures tell us that "there is not a just man upon earth that doeth good and sinneth not." Ecc. 7:20. We should remember that the Lord cannot look upon sin with the least degree of allowance, but if we repent of our transgressions, He is willing to forgive us.

The third enemy is ourselves. Joseph Smith said this about ourselves and sin: "The only power that Satan has over us is the power we allow him to have." If we are living according to the teachings of the Gospel as best we can we will not be so apt to give heed to seducing doctrines of the adversary.

We should also remember that salvation is an individual problem. Regardless of the help and encouragement we receive from others, it is up to us as individuals to overcome the weaknesses of the flesh and prepare ourselves to receive a good reward. We should keep in mind that, "the soul that is worth the honour of earth is the soul that resists desire."

The last enemy which we will put under our feet is death, and the sting was taken out of death by the Saviour of the world, as He hung on the cross and later as He rose from the dead, the first fruits of them that slept and the means of a universal resurrection of the just and unjust.

But is it enough to live for ever and ever if we are not in the presence of God? Can any Latter-day Saint honestly say that he or she could be satisfied to live in the terrestrial kingdom after he had squandered a chance to live with God in the highest degree of glory? Can anyone honestly say that such a condition would be living? It might be existing, but not living. If we, while here in mortality strive to keep the commandments of God we can make our salvation more sure.

These are the things for which we are striving. May every Latter-day Saint, wherever he or she may be, be diligent in keeping the commandments of God, and that we may all receive the highest degree of salvation and exaltation.

TRUTH AND SIMPLICITY IN

My brothers and sisters, I trust that the few moments that I stand before you, I may have an interest in your faith and prayers, that what I say may be helpful, at least to some of us.

The wide range of subjects which have been talked about at this conference shows the scope of the gospel of Jesus Christ and shows us how in that gospel and in the gospel plan the Lord has provided for all of our needs. There is no phase of life, that we have to live, that is not fully covered by the principles of the gospel.

As has been repeatedly observed, and I myself have mentioned, we are beginning a new era in the history of the Church. We have had great leaders in the past: President Smith, President Young, President Taylor, President Woodruff, President Snow, President Smith, President Grant, and now President George Albert Smith. Each of those brethren in the past had the love, confidence, and respect of every Latter-day Saint who was living as he should live. Those only have spoken ill who were not serving the Lord. As in the past, so it is today.

May I say, we miss today and through this conference, not only the presence, but the admonitions of President Grant—a great man, so esteemed by all who knew him, in the Church and out, a man of steadfast principle, a man who lived as he preached, a man who knew no guile, a man who was honest and truthful, a man respected and loved, to whom I gave all the loyalty I had. The world will not soon forget President Grant.

Now we come to President Smith, and again I say that to him I give all of the loyalty, all the respect, and I shall give to him all the love that I gave to President Grant. If I did not do so, I would not be worthy of the choice he has made. May God help me to do my duty.

Brother Stephen L. Richards yesterday said a few words, along with others, in connection with the growth of this Church. There has been a marvellous growth. You will remember that after the Saviour died, Paul tells us some five hundred assembled together and He appeared before them. We may assume, I think, that that number was more or less the total of the congregation he had been able to bring together. A few days after Pentecost, Peter, preaching in the temple, talked to five thousand, many of whom seemed to be believers. But the growth of the church from then on, while great, seems not ever to have approached our growth in the matter of numbers. I dimly remember having read somewhere, that there were perhaps a hundred thousand members at the end of the first hundred years. We number almost a million. That one hundred thousand, or whatever number it was, went forward, but the records show that after the apostolic age, after the apostles died, people began to wander away from the truth. Some writers affirm that inspiration ceased. Perhaps that is why they did not grow more rapidly, and certainly we have grown so rapidly because inspiration and revelation, of which Brother Widtsoe spoke, have continued with us during all these years. But even during the time of the apostles there began to be a falling away, as is clear from the Epistles of Paul, of Peter, John, James, and Jude. People began to wander off, and that wandering was increased in the succeeding centuries, accumulating speed, it seems, as it went on.

They began to gather into church teachings things to make Christianity a little more palatable to the philosophers of the time. They brought in something of Plato's doctrines, something from the philosophies of the Orient, they brought in dualism, and they mixed up with it a little Christianity and in reaction created the cult and the beliefs known as Montanism. Imperceptibly they went away. Why did they go? Because they were trying to satisfy the thought and the philosophy and the reasoning of men, in order that they might have their

CHURCH ORDINANCES

support and probably their praise. Thus came Gnosticism. Montanism was an attempted return to the early principles of the Gospel. Out of the two, with other doctrines of philosophy and thought which came in, were developed the Christian beliefs and practices that were finally established with headquarters at Rome.

There is a deep lesson in all of that for us today. Already there are coming in amongst us doctrines that have no part or place in the pure doctrines of the restored gospel. These heresies are creeping in insidiously. They come to us from the philosophies of men, in no small part from the philosophies of the Christian scholars of the day. They make our doctrines, as they made the early Christian beliefs, more palatable to our philosophers, but so surely as they destroyed the Christian church in the early days, just so surely will they destroy us if we do not stop them where they are.

It is easy to see, too, how the early Christian church got away from the simple practices that the Lord established and that His apostles followed with.

I want to say a word particularly to you brethren and sisters who come from long distances, you who are in the outlying areas of the Church, surrounded as you are by the mass of the people who do not believe as you believe; you are subject to their influences, their social contacts, their habits, and their customs. You find inevitably that they try to lead you away, and you, being human, must struggle not to be led. Preserve, I say unto you, brethren and sisters, the simplicity of our rites, few as they are, and our ceremonies. Do not begin to introduce elaborate dress and pageantry in connection with the administration of the sacrament. I would amaze you if I should tell you how far it is reported some have gone.

Please do not say to us: "You do not understand, you are up here, and we are away in these great metropolitan areas. There is no area in which, for example, the sacrament may not be simply administered. Yours is not a peculiar situation, unknown.

Again: you do sometimes have long distances to go to reach your meetings, but so have the people in many, many rural areas in this state to the south, and the state to the north. They get along, and so can you. Do not try to get into the position where you can get through with all of your worship in a couple of hours on Sunday morning. Do not do that. The point I hope you are getting is: do not try to change the established order of the Church to suit what seems to you to be a peculiar situation of your own. You are not dis-similar, you are the same, and if you change and someone else changes to suit his convenience and his peculiar situation, and then someone else, somewhere else, and so on, we shall come to a time when our unity not only of observance, but of faith, will cease.

I plead with you, my brethren and sisters, hold fast to the iron rod.

You will never make a mistake by following the instructions and the counsel of him who stands at the head as God's mouthpiece on earth.

May the Lord give us faith and strength, may He give us determination, may we be vallant, may we have courage, may we live always simply, may we worship God in our hearts, not merely ceremony; may we be in truth His people, I humbly pray in the name of Jesus Christ. Amen.

J. Reuben Clark, Jr.

Address, 116th Semi-Annual Conference, October 7th, 1945.

PRAYER

Prayer is the key that unlocks the door to heaven. It brings knowledge of the future and assurance of the place beyond. A scientist when searching for knowledge of nature goes directly to nature to see what it reveals. Why couldn't this same principle be applied when searching for God. Isn't it possible that we could receive knowledge of God if we went directly to Him. **THE WAY TO FIND GOD IS THROUGH PRAYER—HUMBLE AND SINCERE.**

Christ prayed to His Father many times for guidance while He was upon the earth in order that the will of the Father might be done in fulfilling righteousness. Jesus Christ was the only begotten of the Father—the only perfect man here upon the earth, yet He prayed to the Father for guidance. How much more need have we, as weak human beings, to pray to our Father in Heaven for guidance.

When it is directed towards the highest values of life, prayer is the most noble and powerful factor in strengthening character. The Apostles came to Christ and said, "Lord, teach us to pray." There is beauty and simplicity in this humble request made long ago to the Master by His disciples. They wanted to come into closer contact with the source of spiritual light and life, and receive strength and inspiration in their hour of need. The Apostles, being humble fishermen, had nothing of themselves to give. They knew that if they were to be successful ministers of the Gospel they must keep their souls aflame with the true missionary fire by drawing inspiration from the head source of spirituality. It was with the idea in mind of learning how to come in contact with God that the Apostles came to the Master with the humble petition, "Lord, teach us to pray."

The Lord's Prayer as found in Matthew 6:9-13 is the prayer that the Saviour gave as an example of how to pray. It is a beautiful prayer in which He tells us not only to pray for ourselves, but for God and His kingdom. We ask for those things that will aid us in righteousness, and help us live with an eye single to His glory. We ask for forgiveness of our sins, as we forgive others. We ask to be lead not into temptation, but to be delivered from all evil. Do you think the Lord would turn a deaf ear on such a plea that was made in faith—nothing wavering. We ask for our daily bread, for forgiveness, and for guidance from day to day. These are the daily necessities. What more could we want or need to make us happy?

Oft times we pray for things that are not good for us. When we don't get what we have prayed for we think that the Lord hasn't heard our prayers. Isn't it possible that God has answered our prayers, but because of our lack of understanding we don't realize how He's done it. Hugh B. Brown brings out some lovely thoughts in his poem "ANSWER PRAYER":

We ask for strength and God gives us
difficulties which make us strong.

We pray for Wisdom and God sends us problems,
the solution of which develops Wisdom.

More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day;
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

Alfred Tennyson

We plead for prosperity and God gives us
brain and brawn with which to work.
We plead for courage and God gives us dangers to overcome.
We ask for favours, God gives us opportunities.
This is the answer.

The very secret of life's enrichment is found when one's soul is opened to God in prayer. To us as Latter-day Saints prayer plays a big part in our lives. We find that through conversing with the powers of Heaven we contact a power which can refine our instincts and provide noble channels for all our energies. We are not left on our own wisdom, but we have the Spirit of the Lord to guide us in all our actions. Prayer is our passport to spirituality. Faith, sincerity, and humility—our visas. How much good would it do us to stay on our knees all day if faith, sincerity, and humility were not part of our prayers? Prayer is not measured by length, but by reality. Not so much by what is said, but by the spirit in which it is said. Prayer is the soul's sincere desire—uttered or unuttered. It is not only the simplest form of speech, but the greatest stimulus of human life.

Brigham Young once said, "If you haven't the spirit of prayer, get on your knees and stay there until you do. If a servant of the Lord would be successful in the performance of his labours he must make prayer a part of his daily practice in order that he may perform nobly and well his daily duties." What would have happened if the great men throughout the ages had not been permitted to pray to our Father in Heaven? What would have happened if Joseph Smith had not had the faith to pray to God with a belief that his prayers would be answered? What would have happened to the Book of Mormon if the Prophet Joseph Smith hadn't prayer to God for guidance in its translation. How would we know of the authenticity of the Book of Mormon if we didn't have prayer. Moroni tells us that by asking God through humble and sincere prayer we might know of the truthfulness of that book, yet how many people have employed Moroni's promise.

What a wonderful thing it is that we can commune with our Father in Heaven—that we can know Him as a being capable of answering our prayers.

God bless us all that we might have courage to make known to Him, through humble and sincere prayer, the righteous desires of our hearts, that our minds might be enlightened and our faith and testimonies strengthened, that we might be sharper tools in the fulfilling of His eternal purposes here upon the earth.

Sister LoEne B. Cooley

A CHRISTMAS CAROL



O little town of Bethlehem
How still we see thee lie!
Above the deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The Everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.

For Christ is born of Mary;
And gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love
O morning stars together,
Proclaim the Holy Birth,
And praises sing to God and King
And peace to men on earth.

. . . I say unto you, keep my commandments,

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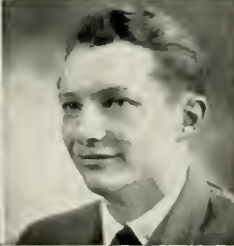
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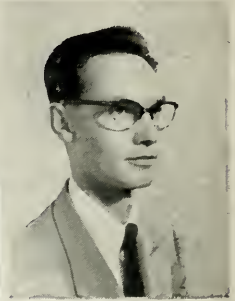
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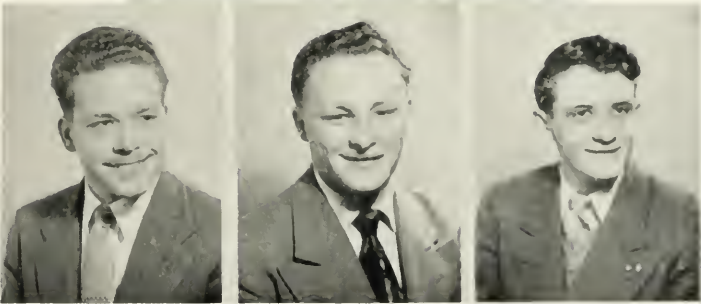
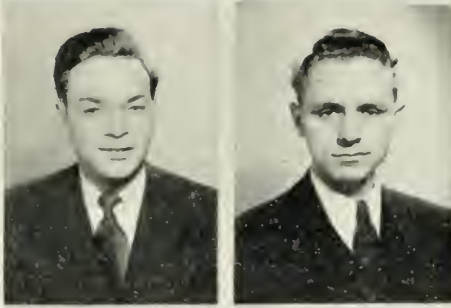
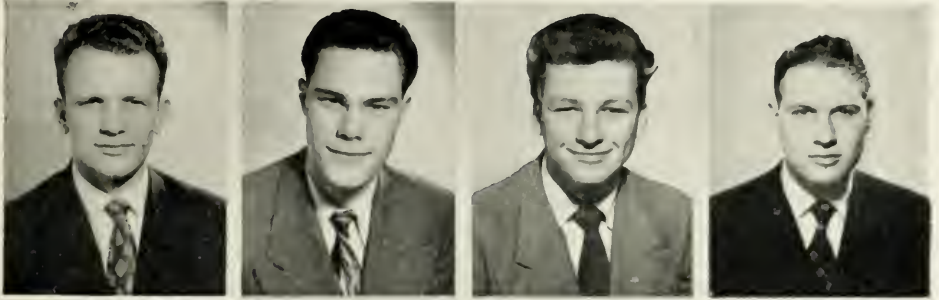
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Oakland, California

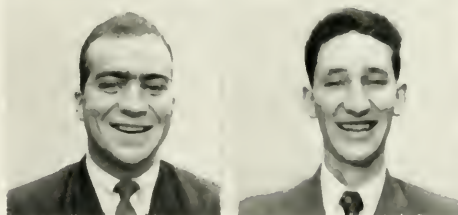
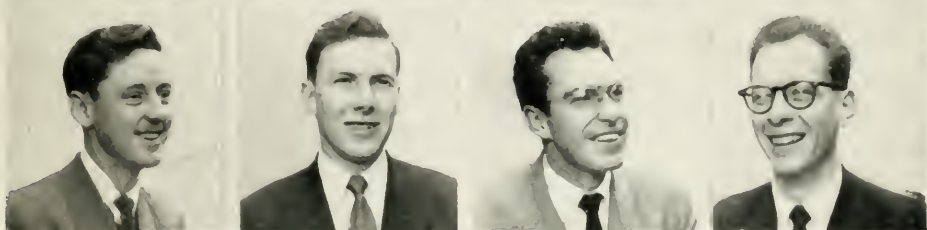
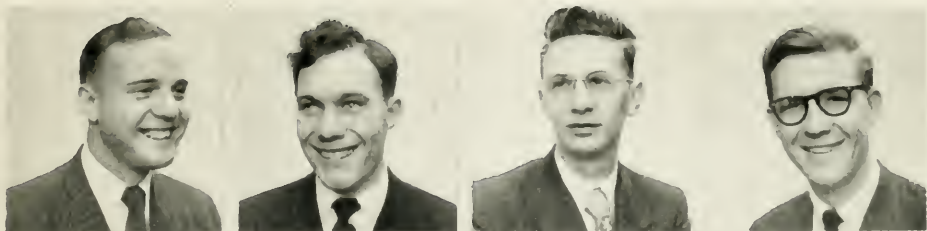
JOSEPH D. McDONALD
Salt Lake City, Utah

MARTIN REEDER
Logan, Utah

RULON LITCHFIELD
Raymond, Alberta, Canada

and then shall you be made rich.

BIRMINGHAM DISTRICT



BERNARD W. BAKER
Burbank, California

ROBERT K. PEEL
Pomona, California

DAVID J. BURBANK
Barnwell, Alberta, Canada

KENNETH E. COOMBS
Salt Lake City, Utah

DOUGLAS E. CLARK
Lethbridge, Alberta, Canada

WILLIAM W. LEATHAM
Salt Lake City, Utah

SAMUEL H. LEE
Monticello, Utah

JOHN C. BRYNER
Salt Lake City, Utah

WAYNE A. LLOYD
Salt Lake City, Utah

TODD M. SHEPHERD
Montpelier, Idaho

District President
BRYANT L. STRINGHAM
Cardston, Alberta, Canada

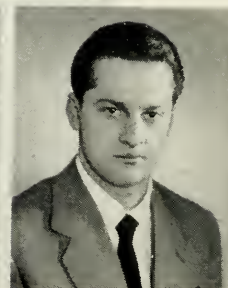
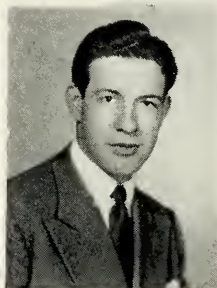
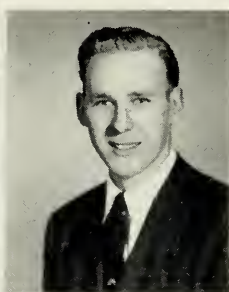
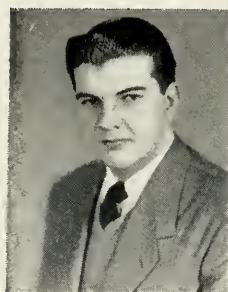
WINNIFRED PHELPS
Oakland, California

RUFUS O. PHELPS
Oakland, California

YVONNE DRAKE
Jerome, Idaho

Behold, he that hath eternal life is rich.

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Logan, Utah

LeGRAND ROWAN
Ririe, Idaho

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JAMES E. PENNOCK
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LILLIAN CLARK
Salt Lake City, Utah

DELLA GAY TUTTLE
Bountiful, Utah

RICHARD E. OSTLER
Pocatello, Idaho

PAUL A. ALLEN
Salt Lake City, Utah

RAMON H. TOWNSEND
Murray, Utah

. . . You shall be the means of doing much good in this generation

NOTTINGHAM DISTRICT



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Salem, Utah

CHARLES B. YEATES
Heber City, Utah

ROBERT S. HOSKING
Boise, Idaho

ERIKA CUMMINGS
Salt Lake City, Utah

FRANK D. CUMMINGS
Salt Lake City, Utah

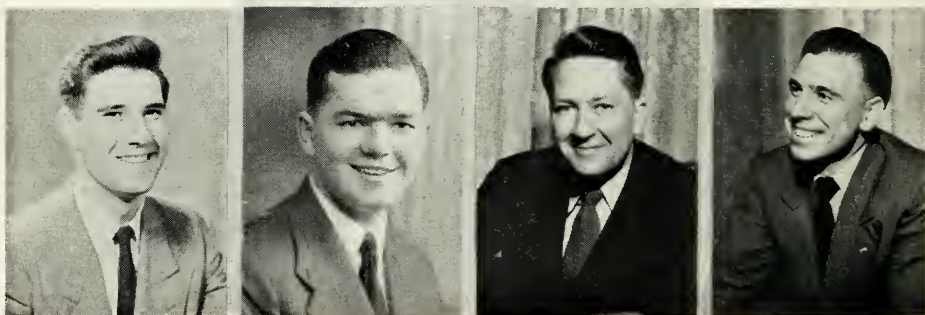
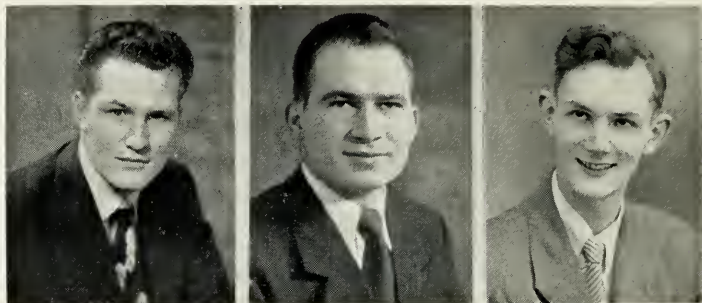
WARREN J. ASHTON
Malad, Idaho

LINCOLN B. SORENSON
Salt Lake City, Utah

DELBERT B. GOUGH
Raymond, Alberta, Canada

Say nothing but repentance unto this generation;

HULL DISTRICT



District President
RICHARD W. HENINGER
Raymond, Alberta, Canada

RONALD S. ARCHIBALD
Rexburg, Idaho

LAMOINE C. ECKERSLEY
Salt Lake City, Utah

ARVILLA DUDLEY
Magrath, Alberta, Canada

EFFIE LOU-JEAN BOURNE
Cranbrook, British Columbia,
Canada

ROBERT P. ROMNEY
Salt Lake City, Utah

KEITH CHRISTENSEN
Calgary, Alberta, Canada

ROBERT T. WAGSTAFF
Salt Lake City, Utah

JACK L. CHIPMAN
Welling, Alberta, Canada

keep my commandments,

IRISH DISTRICT



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Portland, Oregon

GLADE CALDER
Vernal, Utah

ARNOLD J. DANCE
Blackfoot, Idaho

ARCHIE & DORIS de ST. JEOR
Salt Lake City, Utah

CHARLES BARNOT
Salt Lake City, Utah

JAMES H. HAYES
Bountiful, Utah

GERALD LITCHFIELD
Raymond, Alberta, Canada

and assist to bring forth my work . . .

BRISTOL DISTRICT



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Salt Lake City, Utah

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Ogden, Utah

E. KENT ALBRAND
Salt Lake City, Utah

CALVIN J. WEEKS
Smithfield, Utah

DONALD GALE
Ashton, Idaho

HANNAH GALE
Ashton, Idaho

CHARLES F. PERRETT
Sterling, Alberta, Canada

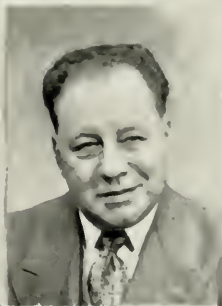
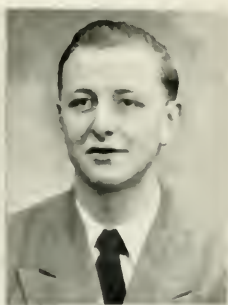
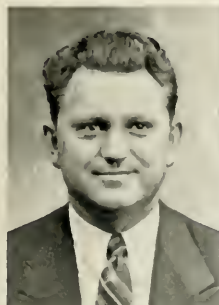
RICHARD F. JONES
Ogden, Utah

DONNA MARIE PORTER
Boise, Idaho

EFFIE LOU-JEAN BOURNE
Cranbrook, British Columbia,
Canada

that thou mayest bring many to the knowledge of the truth . . .

NEWCASTLE DISTRICT



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Phoenix, Arizona

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Glendale, California

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Welling, Alberta, Canada

KENNETH E. JOHNSON
Las Vegas, Nevada

ROSS L. HUNSAKER
Salt Lake City, Utah

JOSEPH H. McPHIE
Salt Lake City, Utah

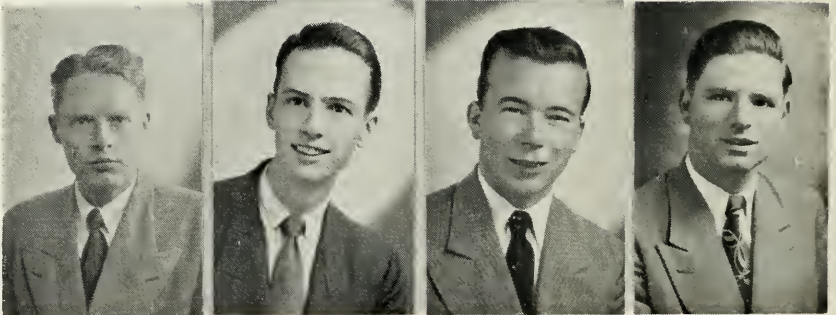
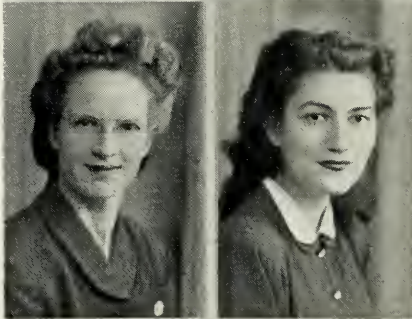
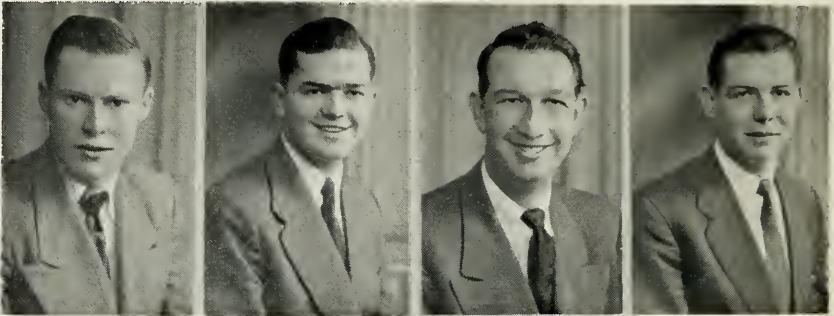
ARTHUR G. BLISS
Denver, Colorado

GLEN E. PARSONS
Ogden, Utah

MARTHA PARSONS
Ogden, Utah

If thou wilt be faithful to the end,

WELSH DISTRICT



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Sugar City, Idaho

KEITH CHRISTENSEN
Calgary, Alberta, Canada

HOWARD L. ROGERS
Logan, Utah

ROBERT S. HOSKING
Boise, Idaho

LYDIA STEWART
Rexburg, Idaho

JANE RUSSELL
Beverly Hills, California

DONALD V. STEELE
Lethbridge, Alberta, Canada

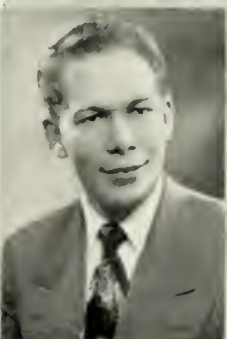
WAYNE C. EVANS
Salt Lake City, Utah

RALPH STEIRER
Rexburgh, Idaho

MICHAEL AUSTIN
Afton, Wyoming

thou shalt be saved in the kingdom of God,

MANCHESTER DISTRICT



District President
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American Fork, Utah

FRANKLIN D. WILLIAMS
Minersville, Utah

JOSEPH C. SMITH
Vancouver, British Columbia

GEORGE H. EARL
Salt Lake City, Utah

JOYCE SWAN
Cardston, Alberta, Canada

JEAN DUNN
Los Angeles, California

E. PAUL EMPHEY
Ammon, Idaho

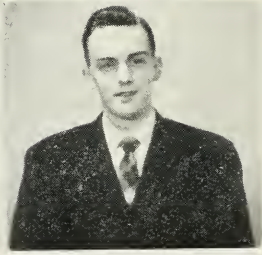
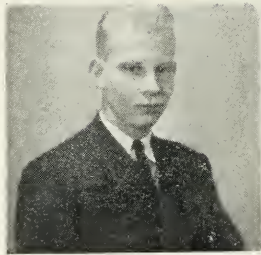
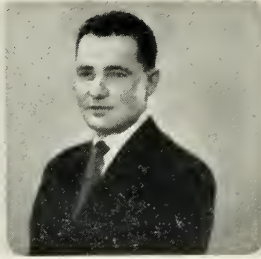
J. GLEN MCKELLAR
Tooele, Utah

LaGRANDE K. ANDERSON
Wales, Utah

JOHN B. WILCOX
Calgary, Alberta, Canada

which is the greatest of all gifts of God;

LEEDS DISTRICT



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JED OWEN
Ogden, Utah

MERRILL T. PHELPS
Green River, Wyoming

CARL BORUP
Boise, Idaho

ROBERT TAGG
Cardston, Alberta, Canada

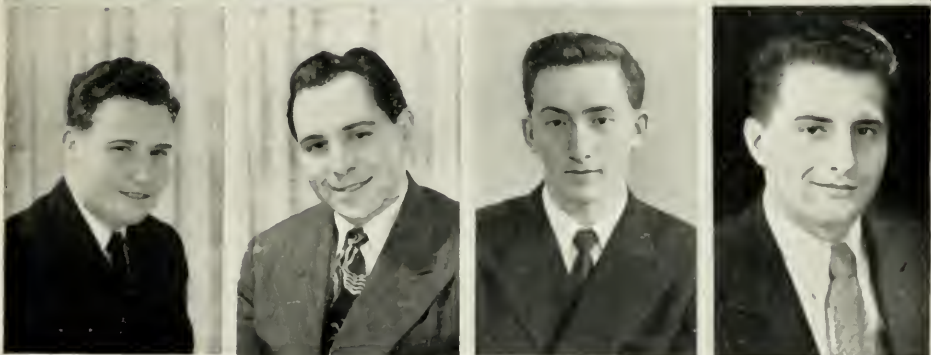
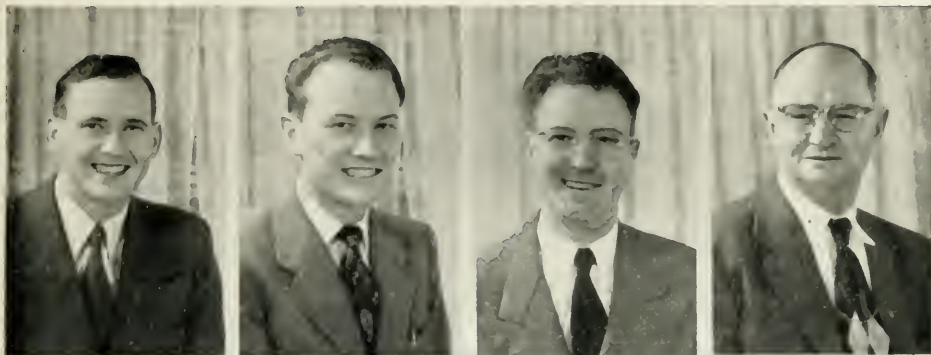
JAMES L. KIMBALL
Salt Lake City, Utah

SCOTT PARTRIDGE
Portland, Oregon

GRANT G. PITCHER
Edmonton, Alberta, Canada

for there is no gift greater than the gift of salvation . . .

SHEFFIELD DISTRICT



District President
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Taber, Alberta, Canada

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LeROY M. ROBERTS
Preston, Idaho

WILLIAM A. PALMER
Rupert, Idaho

BLAIR COLE
Meridian, Idaho

FARRELL W. KIMBALL
Sacramento, California

ARTHUR J. ANDERSON
Vancouver, British Columbia,
Canada

LOUIS S. COOK
Salt Lake City, Utah

Perform with soberness the work which I have commanded you.

SCOTTISH DISTRICT



District President

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JOHN K. DUNN
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ROYDEN R. SHURTZ
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EDWIN V. ADAMS
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MARTHA MARTIN
Oakley, Idaho

DONALD GRAY
Hawthorne, California

GEORGE G. ERSKINE
Salt Lake City, Utah

LLOYD H. MARTIN
Oakley, Idaho

FLORENCE MALTZAN
North Hollywood, California

ELAYNE SALMON
Raymond, Alberta, Canada

BURL SHEPHERD
Cardston, Alberta, Canada

ALFRED B. HUGHES
Los Angeles, California

PRESENT STATUS OF BOOK OF MORMON ARCHAEOLOGY

Ross T. Christensen

Assistant Professor, Department of Archaeology,
Brigham Young University

PART IV

Minor Correspondences

We have seen how archaeology has brought to light a picture of ancient America and the Near East which, in its major outlines, matches closely what the Book of Mormon requires as to the space and time in which the events of the sacred record took place. We have called these geographical and chronological resemblances, "major" correspondences. The next logical step, now, is to consider what we have defined as "minor" correspondences,¹ by which we refer to similarities in details of lesser magnitude than those examined in previous articles.

Importance of Minor Correspondences

But because these details are of lesser magnitude than the major correspondences, this does not signify that they are of lesser importance; for **testing** they are extremely valuable. The modern criminal detective, for example, while of course he does not neglect the obvious facts of the case he is investigating, makes a special search for tiny, non-obvious details which the untrained observer would consider utterly inconsequential: a bit of hair beneath the victim's fingernail, or dust in the cracks of the floor. But neither does the criminal realise the importance of these trifling minutiae—or, if he does, lacks the power to control them—and for this very reason they are of the greatest usefulness to the detective in his quest for evidence that will solve the crime.

Just so in the case of Archaeology versus the Book of Mormon, if we may consider the latter as being a trial for its historical claims. If Joseph Smith simply manufactured the Book out of his fertile imagination, that is one thing. But if he produced it by translating what was actually the work of ancient scribes having Near Eastern antecedents, then innumerable minute and subtle correspondences will eventually show up within the framework of the three-fold pattern outlined above² in a manner which will persuade the honest mind with compelling cogency. Because Joseph Smith by himself could not have known what modern archaeology has now revealed, he had no possible control over countless details of ancient culture with which the book is replete. If he was indeed an impostor he certainly laid himself open to a most devastating kind of criticism.

Once again, we are exploring a field in which the evidence has only begun to come to light, where as yet unexploited possibilities seem limitless. Nevertheless, just as with the major correspondences, we should be able to take stock of the situation as it now stands and see in what direction the signs point.

For the present it will be enough, perhaps, to consider but two cases of correspondence which clearly seem to lend support to the Book of Mormon viewpoint. Following this, we shall list a number of additional correspondences which could well be enlarged upon were more space allowed us. Thereafter, we shall take a

quick look at several points where correspondence should have been found but until now has not been—points where further study is much to be desired.

Wheeled Toy Vehicles³

Until 1940 scholars generally believed that the mechanical principle of the wheel was quite unknown in pre-Columbian America. The mighty buildings of Central America and the Andes were held to have been constructed entirely without any knowledge of this highly useful Near Eastern invention, which, incidentally, has become the basic mechanical device of modern Western civilisation.

The Book of Mormon, however, tells of chariots of the Lamanite King Lamoni and of the Nephites under Lachoneus⁴, which would surely seem to imply a knowledge of the wheel. Furthermore, the colonies of Lehi and Mulek had fled Palestine at a time when the wheel was certainly well known in the Old World. But nowhere in America, so it seemed, could the Book of Mormon find archaeological support on this point.

Thus the situation stood in January, 1940, when Matthew W. Stirling, excavating an ancient ruin in the southern Gulf Coast region of Mexico, brought to light several amazing ceramic figurines of animals mounted on wheels!⁵ Two represented dogs, one was in the form of a deer, and one a jaguar. Were they toys, drawn about by children of a thousand years ago at the end of a string?

Soon, other examples were discovered in several distant places. There can now be little question but that the principle of the wheel was known and utilised in ancient America, at least in the case of toys. And it seems likely that these apparent playthings were fashioned in imitation of larger vehicles used in the workaday life of the children's elders. Moreover, Dr. Stirling observes that all examples found thus far are in the form of animals, "which could be interpreted as evidence for the oral transmission (from times already ancient when the toys were made) of the idea of wheels in association with animals."⁶

But perhaps more remarkable still is the fact that similar discoveries have been made in ancient Mesopotamia! At Tepe Gawra in northern Iraq, for instance, wheeled toy vehicles of almost exactly the same type have been unearthed⁷ (see Fig. 1).

However, one important caution becomes necessary when comparing wheeled toy vehicles of Mesopotamia with those of the New World: whereas none of the American specimens thus far discovered seem to date before 500 A.D., those found in the Near East date back to at least 2500 B.C., or three millennia earlier. Such an enormous time-gap argues against any connection between the two. Nevertheless, the American toys, as Ekholm convincingly suggests,⁸ were probably originally manufactured at a much earlier time than were any of the few examples thus far found. In any event, we certainly have some corroboration of the Book of Mormon claim of the use of the wheel in ancient America; and, although there is at present a wide disparity in time between the **discovered** specimens of the New and the Old Worlds, the difficulty is partially allayed by the close physical resemblance between the two groups and by the distinct possibility that the time-gap may be greatly lessened by future discoveries.

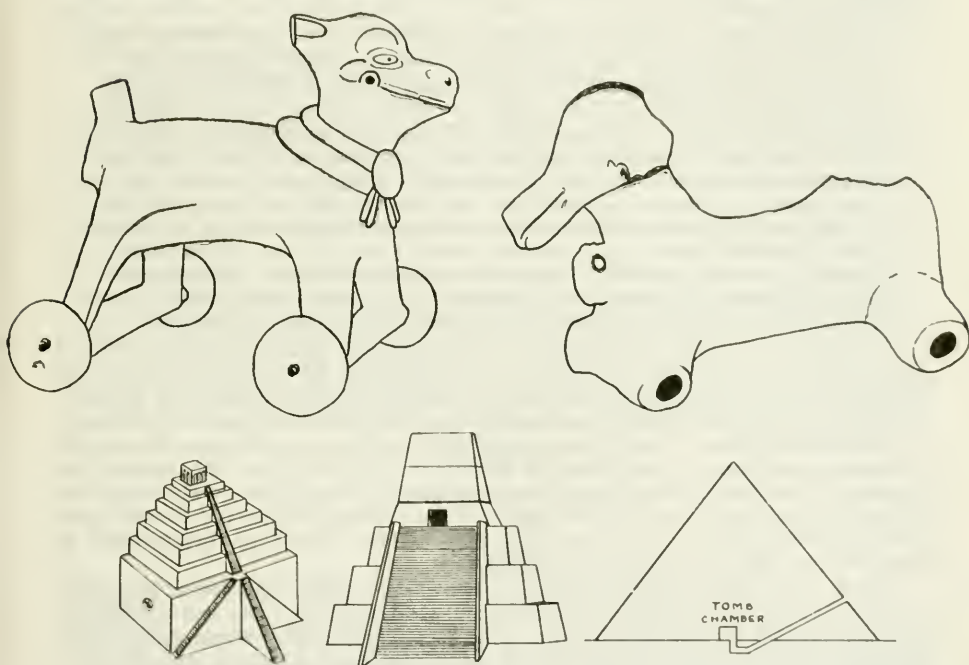
Pyramids

We have already referred to the prominence which the trait of building towers had in Nephite civilisation.⁹ In this connection it seems appropriate to point out that the Jaredites of an earlier age had originated in the land of the "great tower."¹⁰ The whole region of Mesopotamia, as a matter of fact, was filled with enormous towers—stepped temple pyramids or **ziggurats**—one for every important city. There is good reason to believe that the custom of erecting towers was somehow passed from the Jaredites to their successors, the Nephites.

We have also seen something of how widespread and ancient the practice of building temple pyramids or altar mounds was in prehistoric America.¹¹ It now remains to compare the structures of Mesopotamia directly with those of the New World and see whether this constitutes a genuine correspondence,

Unwary persons have often remarked upon the similarity between the ancient pyramids of America and those of Egypt. In their enthusiasm they have overlooked a much more valid and fruitful comparison: that between the New World pyramids and those of Mesopotamia (see Fig. 2). The Egyptian structures are invariably tombs for the dead and usually come to a point at the top. The Mesopotamian and the American constructions, on the other hand, both serve as bases for **temples**: they always terminate in a flat area at the top, upon which was built a shrine or place of worship.

There is not a single exception to this rule . . . there is not single pyramid in our country (Mexico) which is not a truncated pyramid . . . But neither is a single case known in which the Egyptians crowned their pyramids with a sanctuary. The objective pursued was entirely different . . . But the pyramids of Mesopotamia . . . like ours, were substructures for temples.¹²



ILLUSTRATIONS

Fig. 1: Wheeled toy vehicles. **Left:** From Tres Zapotes, Mexico (after Caso, et al.). **Right:** From Tepe Gawra, Iraq (after Speiser). This specimen lacks wheels, although numerous clay wheels were found in the site. The tubes in which the axles were inserted can be seen.

Fig. 2: Pyramids. **Left:** Mesopotamian temple-tower. **Centre:** Middle American temple-tower. **Right:** Cross section of an Egyptian pyramid.

A number of additional points of resemblance between the pyramids or temple-towers of the New World and those of Mesopotamia could be mentioned. In both lands the towers are staged. While the usual ground plan in both areas

is rectangular, examples of circular structures can be pointed out in each. In both lands sun-baked bricks were the basic and apparently original building material. In Mesopotamia, to be sure, other materials were not generally available, but in the New World adobes were often preferred even when stone was obtainable.

Other Minor Correspondences

A considerable number of correspondences between the Book of Mormon and the Near East, between that record and the New World, and between the Near East and the New World, have been pointed out in our Church literature and elsewhere and could be added to the above cases of the wheeled toy vehicle and the pyramid. But impressive as the list is, it should be realised that practically all of them need much more study in order for them to carry the full weight of conviction of which many of them will surely prove capable.

John L. Sorenson, in a recent brief but systematic study of correspondences between the Near East and the New World (especially Middle America), lists a number of them:¹³

developed cereal agriculture including irrigation and fertilisation and possession of cotton and the gourd . . . ; a highly organised, graded priesthood which was frequently the controlling force in a theocratic government; religious beliefs such as human sacrifice (similar in many details), blood atonement idea, sin as a cause of sickness, confession as a healing power, fasting, circumcision, baptism, and emphasis on ritual; traditions of a great flood and great tower; symbolisms including the Tree of Life,¹⁴ the serpent as a sign of wisdom, and the cat (or lion, etc.) as a frequent artistic and religious motif; historical and genealogical records, often on paper; precious stones as a common form of wealth; the umbrella as a symbol of divinity or rank; manufacture and use of purple dye from shell-fish and scarlet dye from the cochineal (or similar) insect; turbans in great variety; advanced chronological and mathematical reckoning.

In short, the state of progress in the search for minor correspondences in the above-mentioned three-way framework between the Book of Mormon and the lands about which it purports to tell, is encouraging. The amount of evidence which points in the direction of authentication of the Book is indeed impressive.

Notwithstanding, I would urge the spirit of caution in presenting the strictly archaeological claims of the Book of Mormon to the world, for the reason that there are a number of points where correspondence should have been found, but to this date has not been. It is fitting, in view of these deficiencies, to wait upon the Lord until such a time as He sees fit that the answers to these riddles be made known. Let us list a few of them:

Iron. The Book of Mormon claims a knowledge of the reduction of iron from mineral ore and the manufacture of iron and steel weapons, tools, and ornaments. A few examples of iron-working have been found in the New World dating from prehistoric times, to be sure, but to my knowledge they are all of meteoric iron, which does not require smelting before it can be beaten into useful objects. I know of no fully satisfactory explanation as to why smelted iron is not found.

Plants and Animals. Judging from the Book of Mormon account, there should have been a fair number of Old World species of plants and animals in the possession of the native Americans, since its colonists brought with them plants and animals, several of which are mentioned by name. Yet, not a single important food crop of the Old World is known to have been cultivated in pre-Columbian America. Not a single domestic animal or fowl, except the dog, was common to the two hemispheres at the coming of the Europeans.

Writing. The Book of Mormon specifies at least two different kinds of writing in use among ancient Americans: "Hebrew," an alphabetic script, and "reformed Egyptian," supposedly, a largely ideographic script. I do not know of a single example of writing which would fit either category which has been discovered in the New World under conditions acceptable to the archaeologist.

Conclusion

Not all the evidence has come in, to be sure. When we are able to see the whole picture we shall no doubt find abundant support for all of these points. But in the meantime, I repeat, we should wait upon the Lord. I do not mean, however, that that is **all** we should do. I do not mean that we should put forth no effort to find out the answers for ourselves. For in truth we ought to put forth the greatest effort to learn the answers to the questions which remain. We are commanded to

seek learning, even by study and also by faith . . . that you may be instructed more perfectly in . . . things both in heaven and in earth, and **under the earth** (emphasis mine); things which have been, things which are . . . a knowledge also of countries and of kingdoms.¹⁵

Actually, the field is wide open to us. We have seen from the foregoing discussions that in large part the Book of Mormon is vindicated by archaeological science; but many points still remain to beckon us, to challenge us to high endeavour of the mind and spirit in keeping with our kinship to a God whose glory is "intelligence, or, in other words, light and truth."¹⁶

Not all Latter-day Saints, of course, will be able to study archaeology in the field; but many, surely, will be moved with the desire, and have the capacity, to study it in the library and the museum. No doubt undreamed of discoveries await the earnest "dirt" archaeologist, but perhaps the patient "arm-chair" archaeologist will make even greater contributions. For with library and museum research he can piece together the evidence bit by bit from many sources and discover relationships and correspondences that would never occur to the excavator in the field.

The challenge of archaeology touched off the enthusiasm of even Joseph Smith, for when he learned of John Lloyd Stephens' discovery of the marvellous ruined cities of Central America he penned the following proposal to make a scientific test of the Book of Mormon:¹⁷

. . . It will not be a bad plan to compare Mr. Stephens' ruined cities with those in the Book of Mormon: light cleaves to light, and facts are supported by facts. The truth injures no one . . .

(The End)

NOTES

¹ See Part II of the present series, October issue, p. 235.

² *Loc. cit.*

³ See Gordon F. Ekholm, "Wheeled Toys in Mexico," *American Antiquity*, Vol. 11, No. 4 (April, 1946), pp. 222-228. Menasha, Wisconsin; Thomas Stuart Ferguson, "The Wheel in Ancient America," *Improvement Era*, Vol. 49, No. 12 (December, 1946), pp. 785 ff. Salt Lake City.

⁴ Alma 18:9-12; 20:6; 3 Nephi 3:22

⁵ Matthew W. Stirling, "Great Stone Faces of the Mexican Jungle," *The National Geographic Magazine*, Vol. 78, No. 3 (September, 1940), pp. 309-334 (wheeled toy vehicles illustrated, p. 314).

⁶ Alfonso Caso, et al., "¿Conocieron la Rueda los Indígenas Mesoamericanos? (Did the Natives of Mesoamerica Know the Use of the Wheel?)," pp. 8-9. Reprinted from *Cuadernos Americanos*, Vol. 25, No. 1 (January-February, 1946). Mexico, D.F.

⁷ E. A. Speiser, *Excavations at Tepe Gawra*, Vol. 1, pp. 68-69, Plate XXXV.a.1. Philadelphia, 1935.

— continued on page 304



THE APOSTASY

by T. Edgar Lyon

V. CHANGE IN CHURCH PRACTICES

The Primitive Christian Church was characterised by a simplicity of ritual and an almost total absence of external ostentation. This is undeniably proved by the experiences of the early Christian communities that suffered persecution at the hands of Roman magistrates. Christians were not persecuted for their belief in Christ nor for their worship of Him. Persecution arose because they refused to worship the official gods of the Roman state in addition to their Saviour and insisted that these gods and goddesses were mere demons or else non-existent figments of the imagination. The Roman officials felt that the welfare of the political state was dependent upon the favour that the gods would bestow upon it and were, therefore, anxious that all those who resided within its confines should pray the gods to bless it. This the Christians refused to do, and were, therefore, arrested and persecuted. The earliest accounts of these persecutions indicate that the Christians were accused of being atheists. (See *The Martyrdom of Polycarp IX in Ante-Nicene Fathers I*, p. 41.) This charge undoubtedly grew out of the fact that the officials could find none of the external equipment of religion, such as altars, images, special clothing for professional priests, ceremonial lamps, incense, sacrifices and other paraphernalia so common in the contemporary pagan religions. The Christians were, therefore, thought to be

lacking in true religion as their rites were so simple that the Roman officials could not be persuaded that a body of people could worship a god without external ritual and ceremonial displays.

One of the earliest changes effected in Christian practices was a tampering with the form and purpose of the baptismal rite. This rite, originally administered by complete body immersion of a person who was capable of believing in the message of Jesus, was changed to a sprinkling or pouring of water over a person. Its advocates felt that where a person had come to a repentance upon a death bed, baptism ought to be administered as a soul-saving sacrament, and as immersion was out of the question, a limited wetting of the body or just the head would suffice. After the corrupt doctrine of Infant Damnation, due to Original Sin, had become a dogma of the existing churches, the theologians decided upon yet another apostate doctrine. It was taught that the purpose of baptism was to remove the taint of Original Sin and it should, therefore, be done as soon after birth as possible in order to safeguard the infant from the eternal wrath of God, in case it should die before reaching a teachable age. Thus, infant baptism, at first by complete immersion but later by a sprinkling or pouring, made Christian baptism a man-made ordinance instead of a truly Christian practice.

The second stage of the spiritual re-

generation of mankind had been described by Jesus as a spiritual re-birth. This the apostles taught was to be the blessing of the Holy Spirit as a constant companion to the one thus born again of water through baptism. Peter promised it to the repentant Jews on the day of Pentecost as a follow-up of the water baptism. We find subsequent mention of it in other places in the scriptures. (Consult Acts 2:38; 8:12-17; 19:1-6.) By the time the third century of the Christian era had dawned, this practice seemed to be an unknown quantity within the Christian Church. In place of the simplicity of the water and spirit regeneration administered to a repentant soul, the candidate for admission into the Church was required to undergo a lengthy preparatory period during which time he was fed on milk and honey to symbolise the idea that he had become a baby again. Ceremony had come to be triumphant and was more important in the minds of church leaders than the true symbol that Jesus had subjected Himself to in the river Jordan.

Reference is made in James 5:14, 15, to a practice of the early Christians of calling in the elders of the Church to anoint the sick with oil and bless them in the name of the Saviour, that the sick might be saved from the ravages of disease. The New Testament bears evidence at various places of the power of the Church functionaries to heal. The passing of the centuries produced a change in this respect. The custom of anointing with oil was discarded and in its place prayers for those in suffering and the administration of the Eucharist to those who were thought to be upon their death-beds. This came to be known by such names as the Sacrament of the Holy Oil, the Last Anointing, and Extreme Unction. In place of a saving ordinance to prolong life it had become corrupted into a preparation for death.

The Early Christian Church had an idea of the universal saving power of the gospel for all mankind. This was not limited to those who lived after the advent of the Messiah on earth. They viewed it as a power that could

be extended to the souls of everyone who had lived from Adam onward. It was taught that Jesus had extended the power of His Atonement by personally introducing the gospel to the disobedient souls from the dispensation of Noah. (See 1 Peter 3:18-20 and 4:6.)

Part of the process by which this salvation was to be accomplished was through vicarious baptism for the departed. It was obviously a well-known practice in the Church at Corinth, Greece, as attested by the reference made to it by the Apostle Paul in 1 Cor. 15:29. Tertullian, the founder of apostate Christian theology, confirmed this teaching as an authentic one, but apparently knew nothing of it. About 210 A.D. he wrote, concerning Paul's reference to baptism for the dead, "Now, never mind that practice (whatever it may have been), . . . Do not then suppose that the apostle here indicates some new God as the author and advocate of this baptism for the dead. His only aim in alluding to it was that he might all the more firmly insist upon the resurrection of the body." (*Ad. Marcion* V, Chap. X, in *Ante-Nicene Fathers*, III, p. 449). Having thus admittedly lost knowledge concerning this practice, some vestige of the concept remained in the general idea that something could be done for the welfare of those who had departed this life. In time it found expression in the prayers and masses for the dead and the securing of indulgences for the benefit of the souls in purgatory.

The Old Testament, as well as the New, stressed the sanctity of the family as a God-ordained institution. With the rise of the apostate teaching of Original Sin, reflection was cast upon the sanctity of the marriage relationship, as it was assumed that the sin of Adam and Eve had been one of sexual transgression. Hence, it was obvious that the marriage relationship was a state of perpetual sin and the procreation of children an evil act by which each newborn child received a taint of Adam's sin. This teaching in time led to the practice of celibacy. Church leaders held it to be a higher state of religious living than marriage and at-

tempted to enforce it upon all the clergy, but often met with opposition and little success. Paul, with prophetic foresight, had warned against this and listed prohibitions against marriage as one of the signs of an apostate Christianity. (See 1 Timothy 4:1-3.)

Another erroneous practice became popular in the fourth century and continued with increased popularity for many centuries. This was the practice of monasticism. Based upon corrupt theological principles that stressed the anger of God toward man, and the exaggerated sinfulness and wickedness of mankind, the Church taught that the chances for the salvation of one's soul were few for those who lived a natural life in society. A holier type of living was to be found within the cloistered orders. Here there was a renunciation of all things worldly, manifested by a triple vow of poverty, chastity, and absolute obedience to the superior of the group. Within these groups of men and women there were to be no worldly amusements, no frivolity or light-mindedness, and no seeking of the bodily comforts that are so attractive to humans. Life was to be simple, the food plain, the work hard, with much time spent in prayer and meditation for the salvation of themselves and others. No scriptural example could be found for this type of life which seems to be in direct violation of the basic teachings of the early Church as well as the scriptures.

One of the most spectacular signs of apostasy is found in the development of what is commonly referred to as the "Intercession of the Saints." It was a practice that grew up gradually and without much planning during a period of many centuries. Certain pious Christian leaders of the early days were assumed by many people, after a cen-

tury or two, to have lived such holy lives that God must have recognised their merit and placed them in positions of influence in His heaven. These, by popular support in the early period, gradually came to be called "Saints." Legends of their holiness and greatness increased beyond belief until it was assumed that they had special fields of interest in which they could wield unusual protective powers or influence God on behalf of a penitent sinner. Statues of them were set up in chapels and they were "adored" by the petitioners who sought their aid. With great stress being placed on the sinful state of mankind, multitudes felt themselves too sinful to address their prayers to God with any hope that He would heed their requests. These "Saints" were, therefore, called into being to function as "advocates" (lawyers) of the petitioner before the throne of Almighty God. St. Luke became the protector or patron of the medical doctors. St. Lucy concerned herself with those whose eyesight was threatened. St. Nicholas had special powers for assisting students, sailors, children and girls seeking husbands. St. Christopher's province was the care of travellers, and the list might be extended to include a great multitude of these "holy" ones who could be employed to present one's petitions to God, with assurance that it would be better than addressing a direct personal appeal. In this practice there is a close parallel to the methods used in the Roman law courts and also to pagan concepts in which the supreme god was surrounded by a retinue of inferior gods to whom were assigned certain departments of religion as their chief concern. The possibility of an adoption of this practice from pagan religion and its inclusion in Christianity is conceded by many historians.

In a world such as our filled with fear, hate, ill will, and mounting armaments, there is great dearth of kindness. The favourite motto of Ian MacLaren was, "Be kind, for everyone you meet is fighting a hard battle."

A BIOGRAPHY

Elder Martin C. Nalder

. . . Who was born in humble surroundings of sturdy New England stock into a family which loved him, trusted him, and followed him.

. . . Worried by the religious confusion of his age, who sought counsel of God and received an answer from Him personally.

. . . Who walked by faith in God and the calling he had been given throughout all the days of his life.

. . . Who manifested only love for his fellow men and received in return hatred, reviling, persecution, and death.

. . . Who tried to share with all men the most precious gift in the world—the true and everlasting Gospel of Jesus Christ—but found that they would not accept it because they could not realise its worth.

. . . Who inspired faith in the thousands of people who followed him, finding happiness from the knowledge they had gained of the things of God even when they were called upon to bury those most precious to them in unmarked desert graves as they wearily suffered hardships, privations, and went seeking a place to worship their Father as they knew they should.

. . . Who stated that his name would be known for good and evil throughout the world and lived to see his prophecy fulfilled.

. . . Who loved life with every fibre of his being but gave it up willingly that generations to come might know that he spoke Truth and that he knew there was no happiness in this world or the world to come without it.

. . . Who was a prophet of God, in whom all the keys were gathered for the dispensation of the Fulness of Times, and who sealed his testimony of the divinity of his work with his blood.

. . . Who did more than any other man since Jesus Christ to benefit mankind.

THE MAN—Joseph Smith, Junior, first prophet, seer, and revelator of the Church of Jesus Christ of Latter-day Saints.

Among men, one of the greatest; among the children of God, a chosen son.

Born December 23rd, 1805.
Sharon, Windsor County, Vermont.

Died June 27th, 1844.
Carthage, Illinois.

Millennial Star, December, 1950.

BRANCH TEACHING LESSON

December, 1952

Article 3: "We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel."

THE ATONEMENT

Through the fall, Adam and Eve entailed the conditions of mortality upon their descendants. Temporal death and spiritual death were brought into the world.

Christ was chosen before the foundation of the earth was laid as a propitiation for the fall. "For as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15:22.

President John Taylor in his *Mediation and Atonement*, pages 148 and 149, says: "In some mysterious, incomprehensive way Jesus assumed the responsibility which naturally would have devolved upon Adam, but which could only be accomplished through the mediation of Himself and by taking upon Himself their sorrows, assuming their responsibilities and bearing their transgressions or sins. In a manner to us incomprehensible and inexplicable he bore the weight of the sins of the whole world, not only of Adam but his posterity; and in doing that opened the kingdom of heaven, not only to all believers and all who obey the law of God, but to more than one-half of the human family who died before they came to years of maturity as well as to the heathen who, having died without law, will through the mediation be resurrected without law, and be judged without law, and thus participate according to their capacity, works, and worth in the blessings of His atonement."

The scriptures are plain in declaring that Christ came to the earth to do work previously allotted. He lived, suffered, and died, according to the plan that had been framed in righteousness before the world was or man appeared upon its surface for the redemption of the children of Adam. Listen to these words through a modern prophet: "I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am one in the Father, as the Father is one in me, that we may be one." D. & C. 35:2.

BRITISH MISSION STATISTICS

arrivals and appointments

Name	From	Assignment
November 4th Elder Daniel Beek	Gunnison, Utah	Ireland

appointments and transfers

Elder Delbert L. Gough was appointed President of the Nattingham District, November 30th, 1952.

The following district transfers of missionaries have recently occurred:

Name	From	To	Date
Sister Elayne Salmon	Scotland	Manchester	October 30th
Elder Charles Barndt	Ireland	Newcastle	November 3rd
Elder Edwin Adams	Scotland	Nottingham	November 10th

releases

Name	District
October 22nd Elder Paul S. Ashdown	London, Norwich
Elder Danford L. Crane	Norwich
October 25th Elder Martin G. Reeder	Ireland, Liverpool
October 28th Elder Calvin J. Weeks	Bristol
November 6th Elder Lorin L. Jones	Scotland
Elder Samuel Lee	Nottingham, Birmingham
Elder Rulon Litehfield	Manchester, Liverpool
Sister Yvonne M. Drake	London, Birmingham*

*Served as Mission Primary Supervisor.

baptisms

BIRMINGHAM DISTRICT

Dorne Johnson of Birmingham

BRISTOL DISTRICT

Phyllis M. L. Turle of Bournemouth

HULL DISTRICT

Janice L. Wilbourne of Grimsby

Valarie Roberts of York

IRISH DISTRICT

Ann J. Gourley of Belfast

Agnes J. Gourley of Belfast

May E. A. Edgar of Belfast

Catherine Cummings of Belfast

LEEDS DISTRICT

Kenneth Warnes of Bradford

Patricia M. Hawkins of Dewsbury

Sadie Gelder of Dewsbury

LIVERPOOL DISTRICT

Allen P. Hughes of Blackpool

Alfred T. Jones of Blackpool

Margaret M. Bentham of Wigan

Keith F. Wright of Wigan

Maria Barton of Liverpool

James R. B. Nugent of Liverpool

John A. Griffen of Liverpool

MANCHESTER DISTRICT

John P. O'Neill of Bury

Mary A. S. O'Neill of Bury

Margaret E. Waring of Bury

Noland R. Thomas of Wythenshawe

Harry P. Hutchins of Wythenshawe

Robert C. French of Wythenshawe

Elsie M. Bromley of Rochdale

Jeffrey Hoyle of Rochdale
Keith W. Hardy of Ashton
Patricia Hardy of Ashton
Jessie K. Gray of Bury

NEWCASTLE DISTRICT

Axel C. Peacock of Middlesbrough
Thomason Y. Thompson of Sunderland
Charlotte M. Wilson of Sunderland
Marlene Livesey of Darlington
John Beadle of Darlington
Gladys M. Richmond of South Shields

SHEFFIELD DISTRICT

Susan E. Robinson of Doncaster
Dorothy Bickerstaffe of Doncaster
Albert Flint of Sheffield
Derek Birkhead of Barnsley
Carole A. Bustin of Sheffield
Colin Cusworth of Sheffield
Brenda Cusworth of Sheffield
Geoffrey G. Talbot of Doncaster
SCOTTISH DISTRICT
Mary B. Porch of Glasgow
David M. Porch of Glasgow

BOOK OF MORMON ARCHAEOLOGY —continued from page 297

⁸ Ekholm, *op. cit.*, p. 225.

⁹ See Part I of the present series, September issue, pp. 209-210.

¹⁰ Ether 1:3, 33.

¹¹ *Op. cit.*

¹² Pablo Martínez del Río, "Estudio Comparativo y Cultura Material," in Emma Hurtado (ed.), *Mexico Prehispanico*, p. 45. Mexico, D.F., 1946.

¹³ John L. Sorenson, "Some Specific Confirmations," *U.A.S. Newsletter*, No. 6 (May 10th, 1952), Paragraph 6.3. University Archaeological Society, Brigham Young University, Provo, Utah. See also *ibid.*, No. 4 (January 20th, 1952), Paragraph 4.4.

¹⁴ An extended treatment of the Tree of Life symbolism by Irene Briggs Woodford is scheduled for publication in the next issue (No. 4) of the *Bulletin of the University Archaeological Society*, Brigham Young University.

¹⁵ Doctrine and Covenants 88:78, 79, 118.

¹⁶ Doctrine and Covenants, 93:36.

¹⁷ Joseph Smith, "Zarahemla" (editorial), *Times and Seasons*, Vol. 3, No. 23 (October 1st, 1842), p. 927. Nauvoo, Illinois.

BULLETIN BOARD

President Reiser and H. S. Webster of Wigan, members of Rotary Clubs, one of America and the other in Great Britain, would be interested in knowing whether any other Latter-day Saints in Great Britain are members of the Rotary Clubs here. Any Rotarians who are Latter-day Saints will please inform President Reiser, 149 Nightingale Lane.



We three kings of orient are;
Bearing gifts we travel afar.
Field and fountain, moor and mountain,
Following yonder star.

O star of wonder, star of night,
Star with royal beauty bright,
Westward leading, still proceeding,
Guide us to thy perfect light.